

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord and of Gideon." Judges 7:20

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GOD'S LAST CALL!

By Evangelist Hyman Appelman

(Preached in Revival service at the Bethany Reformed Church, Chicago. Mechanically recorded for The Sword of the Lord.)

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:17.

Somewhere in the writings of an old-time Puritan preacher, a man who preached perhaps two hundred years ago, there is a marvelous legend related to this text. I do not now recall whether it was the text for his sermon, or merely a proof text on some Scriptural assertion. The story is extremely interesting and definitely in point with what I have to say to you in this hour.

You recall that John was on the Isle of Patmos, in exile, when he wrote this marvelous book of Revelation. The Holy Spirit was dictating it to him. When they came to the end of that book, John sanded the page over, as they used to do in those days to dry the ink, and leaned back, looking approvingly over his work. But the Holy Spirit said, "John, that sure is a wonderful book. It is going to inspire, encourage, uplift, instruct, and inform the multitudes from now until Jesus Christ comes again, and forever after that. But John, there is one thing missing in the book."

John said, "What is it, Holy Spirit?"

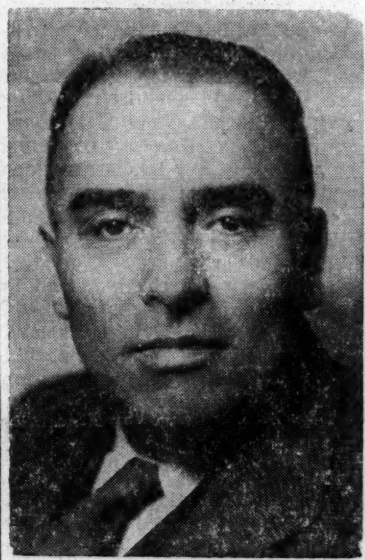
"John, we ought to put an invitation there. We ought to close the book, close the Bible with an appeal. We must put in there a plea to the hearts of men that they be reconciled to God through Christ."

John said, "That is true. Tell me what to say, and I'll write it down."

The Holy Spirit said, "John,

write, 'And the Spirit and the bride say, Come.'"

And John wrote with a flourish, (Continued on page 6)



Dr. Hyman Appelman

The Deity Of Christ

By Honorable William Jennings Bryan

Eminent Christian statesman, three-time candidate for president of the United States

When one considers that for nineteen hundred years the deity of Christ has been the cornerstone of the Christian church, it may seem strange to my readers that they need consider at this time the question: Was Christ God, or just a man? But even a casual perusal of the pages of the religious press—not to speak of the secular press—will convince one that the issue between these two views of the Saviour is a very vital one. There are in nearly all of the evangelical churches members, and even ministers—not many, but a few—who openly reject orthodox teachings in regard to Christ's personality. Besides those who boldly dissent, there is a still larger group of timid doubters who cling to the orthodox terms but give these terms an interpretation which destroys their meaning.

Take, for instance, the word "divinity," as used in describing the supernatural element of Christ. Until recent years, one claiming to believe in the divinity of Christ would be accepted without question as a real worshipper of the Master. But in recent times some who regard Christ as merely a

good man and a great teacher, but entirely human, acclaim His divinity, explaining that He was divine in the sense in which all men have something of divinity in them. The interpretation which they give to the word "divinity" robs Christ of His Lordship and makes Him differ from men in general only in the degree to which He approached the perfection of the heavenly Father.

This, of course, opens the way to as many different valuations of Him as there are members of the dissenting class. According to the extent of their own apostasy and the courage with which they announced their views, Christ has been described as "the perfect man," "the most perfect man," "a man of rare virtue," "an extraordinary man for his time," "a teacher of repute," and the like.

When once a follower of Christ departs from the highest conception of the Master, there is no logical stopping place until he reaches an entire repudiation of



Hon. William J. Bryan*

Christ as a supernatural being. The only knowledge we have of Christ is found in the Bible, and a rejection of the Bible's description of Christ invalidates the authority of every mention of Christ and of every quotation from His words. One does not care to be guilty of an absurdity, and yet it is an absurdity to say, as some do, in substance: "While the Bible writers falsify the record of Christ's birth and Sonship, still I am willing to believe certain quotations from what Christ is

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* Honorable William Jennings Bryan was a soldier in the Spanish-American War. He was a three-time candidate for the presidency of the United States and served as Secretary of State during Woodrow Wilson's first term. This is the last portrait ever made of the "Commoner." His body was buried in Arlington Cemetery.

Going After Sinners

The Main Essential Of Soul Winning

By Evangelist John R. Rice

"GO ye into all the world, and preach the gospel to every creature."—Mark 16:15.

"So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, GO out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, GO out into the highways and hedges, and compel them to come in, that my house may be filled."—Luke 14:21-23.

"He that GOETH FORTH and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psa. 126:6.

The first great essential in soul winning is to go after sinners! This is the simplest part of soul winning, but the one on which most people fail. Most people do not win souls simply because they do not work at it. They do not go after sinners. One may cry, and pray, and read his Bible, and go to church, and have family altar, and give his tithes, and pay his honest debts, and yet his own family may go to Hell and all his friends around him, because he simply does not go after them, does not take the gospel to them, does not urgently try to win them to Jesus Christ. No one ever becomes a soul winner who is not willing to work at it. Aggressive efforts are blessed of God in soul winning. One who does not make the effort will not get people saved.

The Bible Everywhere Puts Going After Sinners As the First Requirement

The first word in the Great Commission as given in Mark 16:15 is, "Go." "Go ye into all the world, and preach the gospel to every creature," Jesus said. Again in Matthew 28:19, 20 in the Great Commission Jesus said, "Go ye therefore. . . ." The go is first. Going is before preaching. Going is before baptizing.

The Bible command is not,

"Build a church house and preach." The command is not, "Settle down and preach." The Bible says, "Go . . . and preach." Preaching without an earnest effort to reach sinners and get them to hear the gospel does not fulfill the plain command of Jesus Christ. That wonderful passage in Psalm 126:6 puts going first in soul winning. "He that goeth forth and weepeth, bearing precious

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THE EDITOR'S Notes

by John R. Rice

THE SWORD STAFF OF EVANGELISTS is doing well under the fine leadership and hard work of field secretary Ralph E. Mucher. If you could use a spirit-filled evangelist in your church or community write Mr. Mucher at the Sword of the Lord, Wheaton, Illinois, asking what he would suggest. All these men are sound Scripturally, are proven soul winners who build up the work of the church and pastor, who condemn sin, but do it in love and avoid unnecessary controversies, who come on the basis of expense and love offerings, with no price on their services. Among them are men used in large union campaigns, and in churches of various orthodox groups.

REV. WARREN STEWARD, MY beloved song leader, and one of the best, is available for revival services in good campaigns in times when I must be at home carrying on the work at Wheaton, and in several conferences where another singer is provided. He would be available, I think, April 17—May 13, again June 5—July 8, and August 19—Sept. 9. Write Rev. Warren Steward, Miami, Mo.

MISSIONARY TIMOTHY PIETSCHE in Japan writes that he has received

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Revival Campaign Report No. 3

Woman Loses Husband but Finds Peace and Is Thankful; Two Jail Inmates Blessed; African Native Saved; Other Details Given

By Charles T. Lampman, Managing Editor

This report covers the second week of the "Revival-by-Mail" Campaign. During this week (March 19-24) 102 persons signed the solemn pledge that they would use 12 free copies of "What Must I Do to Be Saved?" as agreed. Readers of The Sword who could not sign that solemn pledge purchased more than 4,000 copies for distribution. During the same period 80 persons sent a prayer list asking Dr. Rice and his co-workers to pray for their unsaved loved ones.

There were nine reported conversions in the second week of the "Revival-by-Mail" Campaign. Four persons signed the "What Must I Do to Be Saved?" decision form and three persons signed similar forms from other Sword literature.

This week a man in Kansas reported his conversion after reading Ford Porter's article, "God's Simple Plan of Salvation" (SWORD, March 9, 1951). Another man, a prisoner in an Ohio jail, signed the decision form printed with Evangelist John Linton's sermon, "What Think Ye of Christ?" (SWORD, April 8, 1949!!) and a man in Missouri signed the decision blank in the booklet, Neglect—The Shortest Way to Hell, by Dr. John R. Rice.

Reported conversions through Sword of the Lord literature came from Missouri, Ohio, Kansas and Ontario, Canada (2). Conversions through the sermon tract, "What Must I Do to Be Saved?" came from Louisiana, South Bend and La Porte, Indiana, and Nigeria, West Africa.

Our mail this week has been most interesting. There was tragedy

Reported Conversions

Since March 9, 1951

"What Must I Do to Be Saved?"	24
Other Sword Literature	8
	32

(Campaign Goal: More than 527)

Copies of "What" Given Free	10,174
Copies of "What" Sold at Cost	6,408

16,582

(Campaign Goal: 250,000)

Prayer lists Received	121
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dy and sorrow, shame and disgrace, conviction and conversion, but with it all there was a deep-rooted peace, happiness and joy in the hearts of our correspondents. Only a few choice letters are quoted here.

Woman Loses Husband but Finds Peace and is Thankful

This letter from a woman in Freedom, Maine, illustrates the peace and comfort which only

(Continued on page 3)

The Gospel at a Glance

By Charles L. Ramsay

STILL CHOOSING TODAY



This is another in a series of original Christian cartoons drawn by Charles L. Ramsay which have been appearing weekly in THE SWORD OF THE LORD. The first edition of 101 Christian Cartoons has been completely exhausted. A second edition is in preparation and will be announced when ready.

Going After Sinners

(Continued from page 1)

seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Of what use would be the weeping over souls if I did not go after them? Of what use would be all the good seed if I did not go forth and sow it? Going is the first requirement in soul winning.

We are commanded to "put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11). In that armour Christians are exhorted to put on the girdle of truth, the breastplate of righteousness, to take the shield of faith and the helmet of salvation. But often we forget the plain exhortation that the Christian must have "your feet shod with the preparation of the gospel of peace." What a ridiculous picture a man would be with a heavy coat of armour on—helmet, breastplate, shield, a heavy sword—but barefooted! A soldier for God is no good if he doesn't go. The first grass burr he would step on would incapacitate the warrior! But God wants a Christian to put on the shoes of "the preparation of the gospel of peace." In other words, all the armour of a Christian is no good as far as fighting the Devil if he does not have his feet consecrated to going for God.

I suspect that we overemphasize talking as a means of serving God, though certainly we ought to speak up for Jesus. But the Bible has some pretty bad things to say about our talking apparatus. Of the whole human race it is said, "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness" (Rom. 3:13, 14). It is important to use the tongue for God, yet we should remember, "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell" (James 3:6). Again, "But the tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3:8). Every Christian needs the greatest humility about his speech, needs to watch carefully that the tongue be conquered and curbed and dedicated. God does not brag much on the human tongue.

We may say a preacher is a "silver-tongued orator." We may say, "winsome personality," and "radiant charm." We may exalt a preacher's "scholarly bearing," or speak of his "charming style." But these are not the things about a soul winner which are most important to God. The Bible tells us what God loves best of all and what He praises most of all in a Christian's personality. "How beautiful," says He, "are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10:15). Oh, beautiful feet that go out to carry the gospel message to sinners!

A wonderful example of Christ's teaching on this matter of going after sinners is given in the parable of the great supper in Luke 14. In the parable only one servant of God is illustrated—the servant who is busily working to get people to the heavenly supper! And that servant does more walking than talking. Listen to these words:

"Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready."—vss. 16, 17.

It is important to note that the servant did more going than saying. I do not know how many miles he walked to get to all the people, but he had the same simple message, "Come; for all things are now ready." It did not take much brains to give the message. It did take loyalty and faithfulness to take all those steps.

But those first invited made excuses enough to discourage anybody. And the servant very properly came back to report and get further orders. And what were those orders? They were:

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At least five weeks before change takes effect let us know:

1. Date you're moving
2. Old Address
3. New Address

If you clip the old mailing label from your SWORD and send it in with your change of address, that will help.

Write to THE SWORD OF THE LORD, 214 W. Wesley St., Wheaton, Illinois.

It's possible to have your mailing address corrected by filling your new address with the Post Office, which in turn will notify us. But if a copy of the magazine is sent before that notice reaches us, it means expense for you in forwarding postage.

"Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind."—v. 21.

Again it was mainly going. And the servant must "go quickly," for time was short and the matter of desperate importance. This time he was to go down every street, and search out every back alley in the town, and find every poor person, every pauper, every crippled beggar, the least likely persons to come to his lord's great supper. Again his work was primarily walking, not talking. It was more going than saying.

Then the servant, after his expeditious searching out through the whole city for every single person who might come to this supper, came back for further orders. He said:

"Lord, it is done as thou hast commanded, and yet there is room."—vs. 22.

This time the orders are still to go, and go further, and go more urgently.

"And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled."—vs. 23.

Again he is to go, this time down the highway, turning to follow every country lane, and out to every cottage on a hedge row. He must go with compelling haste to furnish guests for the great supper!

Oh, may God give us urgent and consecrated feet that we may hurry after sinners!

The main thing about soul winning is going. The number of guests at the great supper in Heaven will be largely determined, humanly speaking, by how faithfully we go after people to invite them.

We Make Many False and Sinful Excuses for Not Going After Sinners

This Bible idea of going after sinners, seeking them, running them down, hunting for them, pleading with them, being aggressive in seeking to save them, does not suit our carnal nature and our worldly ideas. We offer all kinds of substitutes for God's plan of going after sinners.

1. We provide a church and preacher and say, "Let sinners come to be saved if they will." But we need to remember that church houses themselves are more or less an afterthought in New Testament Christianity. There is not a record of a single church house being erected in New Testament times for the preaching of the gospel and for the regular meeting of a congregation. People met in synagogues, in the porch of the temple, in private homes, in upper rooms, in courtyards, on mountains, on the seashore. I think church buildings are a great convenience, and it is well to use them for the Lord; but let no one think that when he has provided a church building and a preacher, he has then fulfilled his part in getting sinners saved. The things that most church people are interested in—Gothic buildings, learned preachers, robed choirs, stained glass windows, pipe organs, rich altars—are incidentals not even required in the Bible and utterly ignored by the

apostles and other New Testament soul winners!

There is a familiar saying that all of us have heard, "Sinners just don't come to church any more. Well, backslidden Christians have been saying the same thing down through all the centuries! The simple truth is, the Bible did not command sinners to come to church. It commands the church to go to sinners. God's plan is not that sinners should seek out someone to tell them how to be saved. God's plan is that Christians should seek out sinners and win them.

Dr. A. J. Gordon in *When Christ Came to Church* tells of a life-transforming dream he had in which the Lord Jesus came to the Clarendon Avenue Baptist Church where Dr. Gordon was pastor. In the remarkable dream Dr. Gordon saw for the first time how foolish were the pew rents, the worldly but talented hired singers, the emphasis on wealth, culture and dignity in the services. So Dr. Gordon set out to bring common people into the church, to seek out sinners and get them saved in the church. And every church ought to be glad to leave the robes off the choir, or to omit the anthem or organ solo, or to displease the cultured and leave unsatisfied the aesthetic feelings of the few in order to bring in lost people and win them to Christ and have a soul-winning church. I do not say that organs and choirs are necessarily against soul winning. But when they become ends in themselves, then they become a disgraceful hindrance to the cause of Christ. The whole idea that we are to provide a church building and a preacher, then if anybody wants to be saved he may come and be saved, but our hands are clean and our responsibilities are ended, is utterly foreign to the Great Commission and to the practice of New Testament Christianity. For this reason every church should go to the jails, go to the parks, should conduct street meetings, should have visitation in hospitals, should have door-to-door invitations for sinners, should follow up prospects. No church is filling its place that is not primarily occupied with going after sinners.

2. Some Christians say, "Well, I try to live right and I expect my Christian example to lead men to Christ." But that is a false philosophy and contrary to the Scriptures. It is true that Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." But the Lord is not talking about paying your debts. That is not gospel light shining. Many sinners pay their debts: of course you ought to be honest and right. But you can't let your light shine without taking the gospel out to sinners. You are not even living a good Christian life if you don't go after sinners, because you are living in rebellion and disobedience to the main com-

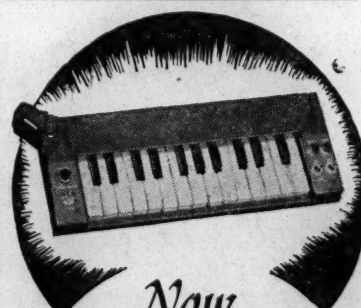
mand that Jesus has given to His people.

It has been a sad experience often repeated when I preach in jails, or when I preach to drunken bums, down-and-outs in rescue missions, to find that many a man will tell me, "Yes, I know all that. My father was a Baptist deacon," or, "My father was a Methodist preacher," or, "I grew up in a preacher's home." Many a man who has gone to the depths of sin, and many a sinful woman have told me that they came from homes where Mother and Father went to church, where they had family altar, where they had thanks at the table, where they tithed their income regularly; yet these same Christians did not aggressively win their own children to Jesus Christ!

If living a good, moral, religious life would get loved ones saved, then all the Pharisees in the time of Christ ought to have been wonderful soul winners! But they were not. God's way is that the Christian should live right, yes; but he should do right about the main thing and that is about personal soul winning. He should go after sinners and seek them with heart-broken entreaty and consuming passion! There is no substitute for going after sinners if we would win them.

3. Many Christians pray very earnestly for sinners to be saved, and they feel that that is their part in soul winning. But that is wrong, dead wrong. God has appointed a way to get sinners saved, and the very first element in it is to go after them. God wants us to take the gospel to sinners. He wants us to urge them to be saved. He wants us to show them how to be saved. He wants us to use every means to get them to trust Jesus Christ for salvation.

I have heard men pray most earnest and fervent prayers for sinners. They would say perhaps, "Lord, send the Holy Spirit over to that sinner and convict him so he can't sleep, so he can't eat. Convict him deeper than sin has ever left a stain, so that he will have to come and be saved." But I have known such men who have prayed so earnestly and eloquently, who never lifted a finger to keep anybody out of Hell, and who sat at home and read the newspapers while they wanted to send the Holy Spirit, like a Western Union (Continued on page 7)



Now, Every Church can have Fine Chimes

Here are the chimes you've been waiting for—an instrument that combines unusually high-quality tone with a price so low that any church can afford it.

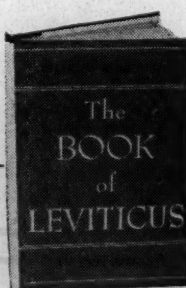
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an exposition

CHARLES R. ERDMAN

In this, the third volume in the series of expositions Dr. Erdman is writing on the Pentateuch, Leviticus becomes alive. This is more than merely an Old Testament book—actually, the entire Epistle to the Hebrews interprets it, and it may best be described as being a directory for divine worship. \$2.00

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Fleming H. Revell Company

NEW YORK 10, NEW YORK

Revival Campaign Report No. 3

(Continued from page 1)

God can give to those who lose their loved ones.

"Dear Brother Rice:

"I have just finished reading your booklet on *Heaven*. But before I read it, I have confessed to Christ that I am a sinner and have trusted Him to save me. I believe He has saved me, and I know I will meet you in Heaven.

"Your booklet, *Heaven*, was given to me to read as I have just lost my husband in a truck accident. His body hasn't been found. The truck skidded, broke through the railing leading onto a bridge in Skowhegan, Maine, dropped sixty feet into the river. They think he was hurt instead of drowned. I know that he is in Heaven, and I have much to be thankful for.

"When I received the news of bad news, I was doing chores. I stopped and prayed for guidance from our Saviour to carry me through. When it happened I didn't know if it was my husband or son, a U. S. First Marine in Korea. I do cry, but I have never broken down. As I just feel it was a sad accident, but he has gone home to be with his Father.

"I am afraid if he hadn't given his life to our Saviour, it would be a lot harder for me.

"And our son wrote a wonderful letter as he is a true Christian boy. Our other son was taken when he was a baby. And I expect he and his father are together while I am left with my other son.

"There have been two Sundays since the accident. I have been to church and Sunday school both Sundays. I believe that our getting to Heaven is by grace of God, and not of works. But it is a great help by attending church services.

"Your book is a wonderful book and I intend to get some of your 15c booklets on important subjects... I noticed *Tobacco* in your booklets. My husband used to smoke, but he asked God to help him to stop smoking. He had no desire for them. A part package lay around for two weeks where he could see it, but he had no desire for it, as God helped him. In his testimonies in revival services, he used to mention it.

"Your sister in Christ,
"MRS. JOSEPH IRVING."

From Marion, Kansas, a woman writes as follows:

"Dear Rev. Rice:

"I have read Rev. Ford Porter's tract, 'God's Simple Plan of Salvation,' and I am conscious of the sin and folly of neglecting my soul's salvation. Realizing that

I am a sinner and believing that Christ died for my sins, I here and now trust Him to be my personal Saviour, depending on Him to forgive all my sins, change my heart, and give me everlasting life as He promised to do. I am glad to confess Him as my Saviour and gladly mail this to let you know. I would like for you to pray for my husband and myself. I also want to tell you I was baptized in the Christian church years ago. Guess I'm what you call a backslider, but guess I never was saved until I have been reading *THE SWORD OF THE LORD* and other books of yours, and will say He can do marvelous works if you just put your trust in Him and desire to do His will."

Two Jail Inmates Blessed Through Sword and Sword Literature

Two letters in this week's mail were written from prisons.

A good letter, with a signed decision blank, came from a man in the County Jail in Grenville, Ohio, and reads:

"Dear Brother Rice:

"I have read Brother Linton's sermon, 'What Think You of Christ?' With all my heart I here and now accept Him as my Saviour. I trust Him to forgive my sins and save my soul. I give Him my heart. I will claim Him as my Saviour and try to live for Him. "Please pray for me. I am in jail, and I sincerely need your prayer. Thanks."

A second letter from the County Jail in Rutherfordton, North Carolina, indicates that Dr. Rice's tract, "What Must I Do to Be Saved?" has given a man more faith and confidence. His letter reads thus:

"Dear Mr. Rice:

"Have just finished reading one of your sacred tracts. And I can truthfully say it has given me confidence and more faith. Although I am in jail I am trying my best to be and live a good, clean Christian life. Will you pray for me to keep on the right road leading to Heaven's door and not stumble on any of the so many obstacles in front of me? It is my aim to try and help others find that same road, and lead them out of the jungle of darkness and sin. I might be put away for awhile, but I believe God is with me and will deliver me out and put me with my family again soon. Pray for me."

African Native Saved Through "What Must I Do to Be Saved?"
The following excerpt from a letter from a native in the Baptist Day School in Minna, N. Nigeria, is eloquent.

"I received your letter or your pamphlet on 1-13-51 with many surprised. As I have gone through it I found myself a lost sinner. The book has taken up my heart, and I have claimed Jesus as my Saviour."

FESTUS O. JACOB
N. Nigeria, West Africa

Proof That Speed Is Needed

We, here in the Sword office, had graphic proof this week that

DO THINGS

YOU NEVER DID BEFORE...

Now is the time for you to become a soul winner! During the SWORD "Revival-by-Mail" Campaign it will be easier for you to win your unsaved loved ones and friends than ever before. Pray about it. Lend them your SWORD. Ask them to read the gospel sermon. Urge them to sign the decision blank. Or, if you prefer, send for 12 free copies of "What Must I Do to Be Saved?" Get the lost to promise to read a copy and sign the decision blank. Do things you never did before. God is waiting to bless!

if we want to win the unsaved we must do it speedily. Time is indeed short. Eternity will not wait.

On March 16 Dr. Rice sent a letter to a man in Wilmington, Delaware, who had signed and returned a decision blank from "What Must I Do to Be Saved?" Four days later the letter was back in Wheaton stamped "Deceased."

Today is the day of salvation. We dare not put off the winning of men and women to Christ. Help us make this "Revival-by-Mail" Campaign count for time and eternity. Make an honest effort to win someone—today, and every day of this campaign.

More Help Needed to Win

It will take the combined effort of every SWORD reader to make the "Revival-by-Mail" Campaign a complete success. May we count on your active support? Here are four easy things you can do to help.

1. *Share your SWORD.* Dr. Rice has suggested elsewhere in this issue that readers use their own copy of *THE SWORD* as a soul-winning tool. His suggestions are good. Look them up and put them into practice.

2. *Pray for God's blessing.* Thousands of SWORD readers will be trying for the first time to win a lost soul for Christ Jesus. Pray that the Holy Spirit will teach them how to do it. Thousands of lost sinners will be deciding for or against accepting Christ as their Saviour. Pray that they will turn to Him.

3. *Use "What Must I Do to Be Saved?"* Send for 12 free copies of Dr. Rice's God-blessed tract (there's a handy coupon elsewhere in this issue). This report tells how four persons reported their conversion in a single week after reading this tract. You may have 12 free copies by making a solemn three-fold promise. (1) to use them during the current campaign, (2) to give them only to people who promise to read them, and (3) to earnestly urge those accepting the tracts to also accept Christ as their Saviour.

4. *Send prayer requests.* We here at the Sword office agree to pray specifically for your unsaved friends and loved ones IF you agree to pray for them too, and make an honest effort to win them to Christ. There's a handy coupon elsewhere in this issue.

Dr. Rice and all of us here in Wheaton are in dead earnest about this campaign. We are giving every ounce of our energy and every minute of our time to make it count for time and eternity. May we count on your active cooperation?

(Continued from column 5)

John 3:16 or the first eighteen verses of the third chapter of John. Then read verse 36 too. Show your child, or show your neighbor that one must be born again, but that God makes the change in the heart when we trust Jesus Christ and depend upon Him. As you show them how to be saved by the Bible, urge them to decide it here and now. When one is ready to trust Jesus Christ as Saviour, have him to take your hand as a sign that here and now he will surrender to Christ and trust Jesus Christ as his own personal Saviour. Or have him to go with you to tell the pastor, or to tell husband or wife, or someone else who is near, who is a Christian and will rejoice with the new convert. Get it settled today. Then write us so we may rejoice with you. But it is time to act! Christian, do your part today.

Soul Winning Suggestion

It Is Time To Act!

By the Editor

For several weeks *The Sword of the Lord* has been promoting this "Revival-by-Mail." We have urged soul winning by Sunday school teachers, we have published an article on the conversion of children. We have published an article on how Jesus won people. We have made suggestions to soul winners. Now it is time for you to act if you really want to win souls.

1. First, will you get sinners to read Dr. Appelman's sermon in this issue on "God's Last Call"? It has led many to be saved. If many lost people read it, then some of them will be saved. Read the sermon yourself, then take it to a sinner friend and get him to read it. Then go back and talk to him about it and urge him to sign the decision form at the close of that sermon, if he will honestly turn to Christ. Have him report to us, or you send in his signed statement of it from the paper, that he accepts Christ as his own Saviour. Do something about it!

2. Take sinners to hear some earnest, soul-winning preacher. Nearly any sinner would be flattered and feel honored if you would make arrangements to come by and get him in your car to take him to Sunday night service, or to take him to some big revival campaign to hear a Spirit-filled soul winner. There are always ways and means of proving that you love people. Why not invite them to your house for the evening meal, with the understanding that after the meal you will go to church together? All good soul-winning preachers know that of the thousands saved, most of them were encouraged to come to hear the preacher, or were brought to the services by Christians and so won to Christ. Even when the Lord Jesus was here and multitudes came to hear Him, many of

them were brought by others, as you can see from reading the gospels. In Mark, chapter 2, four men brought a palsied man to Jesus for healing and salvation. Philip brought Nathanael to Jesus. Andrew brought Peter to Jesus.

Do not be embarrassed about it. You are doing the right thing, the thing every lost sinner knows that you ought to do, when you try to get sinners to come and hear some soul-winning preacher. Make it personal. Tell your friends frankly that you love them, that you want them to be saved, that you are praying for them, and you want them to hear some good man of God.

3. Thousands of people are writing for the booklet, "What Must I Do to Be Saved?" 24 pages, written by this editor. Will you get your copies and give them to unsaved people and urge them to read and decide? We will send twelve copies free if you will sign the pledge that you will give them out to unsaved people within a month, that you will give them only to people who promise to read them, and that you will earnestly try to win those to Christ who will take the booklet. It is time to act! Don't miss this opportunity.

4. Why don't you take your Bible and go to see some sinner today? Mother, talk to your own child today. Open the Bible, read

(Continued this page, column 3)

12 Soul-Winning Helps FREE



"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James 5:20.

"I SOLEMNLY PROMISE. . ."

Sword of the Lord Publishers
214 West Wesley Street
Wheaton, Illinois

Dear Friends:

1. ☐ Please send me 12 copies of the pamphlet, "What Must I Do to Be Saved?" I solemnly promise that I will give every one of them out within the next month, that I will give them only to people who promise to read them, that I will earnestly urge those taking the tracts to decide for Christ.

2. ☐ I enclose \$_____ for copies of the booklet at \$2 per hundred.

Signed _____

Address _____

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WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

by Charles T. Lampman

D. L. Price in Alabama

Evangelist D. L. Price of Chattanooga held special revival services in Moore Avenue Baptist Church, Anniston, Alabama, early in March.

The pastor, Horace E. Homesley, reports: "Brother Price, with a real burden for souls, labored and prayed and preached under the mighty working power of the Holy Spirit. Our church was greatly stirred."

There were "16 to 20" conversions and "35 to 40" reconsecrations reported.

Evangelist Price may be reached at 4912 Carolyn Lane, Chattanooga, Tennessee.

Fehsenfeld in North Carolina

Rev. Del Fehsenfeld, pastor of Berean Baptist Church, Kansas City, Kansas, sends the following report:

"Returned recently from Durham, North Carolina, where I led a meeting for Rev. F. A. Rivenbark. Had a great time. Well over one hundred responded to the invitations in the church, high school and in homes. I don't have the official total. Pastor has promised to send the same to me. But we really had a great time at the feet of the Lord. We saw drinkers drop the bottle, smokers quit their smoking, and the Lord's people really get down to business for the Lord. Many who had never had family altars started them. Scores started tithing. Everywhere we went people had been made ready by the Spirit of the Lord, and we rejoiced in the manifestation of the Lord's presence and power. Had a radio program daily. Had the privilege of speaking to both grade and high school. They receive a preacher warmly in some areas. Thanks to the advance preparation of Rev. F. A. Rivenbark, we were received everywhere we went. Brother Rivenbark is a prince of God...."

Wirth in Illinois

Evangelist F. A. Wirth (Petersburg, Illinois) just closed a revival meeting in the Ebenezer Presbyterian Church, six miles south of Macomb, Illinois. Rev. H. H. Mulan is the pastor.

According to Evangelist Wirth: "The Spirit of God moved mightily upon the whole community and many stated it was the greatest spiritual awakening the community had witnessed in 50 years. Thirty-seven came forward to receive Jesus Christ as their Lord and Saviour. A large number came confessing sin and reconsecrating their lives to Christ. Others came to give up sinful habits such as card playing, show going, dancing, and using tobacco. Many parents started family altars in their homes. God spoke to some and they promised to tithe. The crowds were large despite bad weather and several nights they had to use the side rooms to help seat the crowd."

Keenum Reports Activities

Evangelist G. Covell Keenum,

of the Sword Staff of Evangelists, recently made the following report of his activities.

"In our last three meetings we have had 467 clean-cut decisions for Christ (127 saved; 200 rededications; 110 to start tithing; and 30 family altars).

"In our last meeting with the Immanuel Baptist Church of Hamilton, Ohio, Dr. B. F. Candill, pastor, we had 80 saved, 130 rededications, 90 to start tithing, and 20 to start family altars. Some joined by letter. Among the conversions we had college boys who were very sceptical, a night club singer and drunkards.

"This church was only a small church running about 150 in Sunday school and about 250 members. They have some very fine people though."

The Harpells in Maine

Evangelist and Mrs. Harpell

recently held their ninth series of revival meetings in the First Baptist Church, North Berwick, Maine.

The pastor, Lee R. Carter, reports: "During the campaign a total of 57 decisions were made for Christ."

Briefs From the Evangelists

Appelman: Evangelist Hyman J. Appelman recently closed a series of meetings in New Castle, Pennsylvania, sponsored by more than 50 city and county churches.

Hankins: "Evangelist Joe Henry Hankins (Little Rock, Arkansas) assisted by Rev. and Mrs. Iner Basinger of Parkersburg, West Virginia, has just concluded a highly successful nine-day campaign. The meetings were held in the main auditorium at Park-of-the-Palms, Keystone Heights."

Melton: According to C. E. Stewart, pastor Ironton Baptist Church, Little Rock, Arkansas, Evangelist Dick Melton was instrumental in securing 54 additions to his church in recent meetings. **Pirtle:** Evangelist Jon A. Pirtle reports a blessed revival in the First Baptist Church, Katy, Texas, with over 40 known conversions and approximately 300 other decisions. **Winn:** Evangelist Douglas Winn is rejoicing over 55 conversions in his meetings recently closed in Atlanta, Georgia.

The Deity of Christ

(Continued from page 1)

reported to have said and, relying for my information upon these discredited authorities, I am inclined to think that Christ said some things which commend themselves to our judgment and are, therefore, wise." Of what value is such an endorsement of Christ?

A few have been frank enough to carry their logic to its ultimate conclusion and classify Christ with ordinary men—even below many men prominent in history. For instance, a book has been recently published, entitled, *Confessions of an Old Priest*, in which the author denies that Christ was born of a virgin, that He spoke words of supernatural knowledge impossible for other men, healed lepers, restored palsied limbs, gave sight to the blind, raised the dead, or Himself ascended from the tomb. He even goes so far as to say:

"To the great treasure of human knowledge, it cannot be said that he (Jesus) added anything.... In science, literature, government, economics, he seems to have been upon the same level as the average uneducated man of his time.... He gave no counsel as to the right ordering of human affairs. He offers no cure or readjustment."



Have
YOU
Kept
YOUR
Promise?

Proceeding, he asks, "Was he good?" and answers as follows: "As an example to copy, his manner of life will not serve.... It does not furnish the material.... I was driven to confess to myself that his teaching.... not only could not but ought not to be followed." This author thinks that the goal to which religion would seem to be moving is a church "freed from bondage to history, untrammelled by Scripture."

ENGAGEMENTS**Sword Staff of Evangelists**

Kenneth Chapman
Apr. 10-22, Rev. Earnest Punch, Benton, Mo.; May 13-27, Rev. Wesley Pruden, Grace Baptist Church, Little Rock, Ark.

Ray Cutchin
Apr. 15-29, Rev. Ladoit Stevens, Leonidas, Mich.; May 1-13, Rev. Charles R. Straub, Maplehurst Baptist Church, Hinsdale, N. Y.

G. Covell Keenum
Apr. 9-22, Akron, O.; Apr. 30-May 13, Rev. J. D. Howell, Jr., Sumter, S. C.

Claude McDonald
Apr. 11-22, Rev. Urban Cline, Candor, N. Y.; Apr. 24-May 6, Rev. Raymond Peters, First Baptist Church, Castile, N. Y.; May 22-June 3, Rev. Harry B. Morris, Millington, N. J.

James Melton
Apr. 9-22, Rev. O. L. Bryant, Pine Springs Baptist Church, Tyler, Tex.; Apr. 23-May 6, Rev. Albert Dusek, Bethel Baptist Church, Tyler, Tex.; May 7-20, Rev. C. A. Jackson, First Baptist Church, Tyler, Tex.; May 21-June 3, Rev. S. Earl Blankenship, Houston, Tex.

Joe Rice
Mar. 25-Apr. 8, Rev. J. R. Everett, First Baptist Church, Malden, N. C.; Apr. 10-22, Rev. Cyril H. Grover, Baptist Church of Driftwood, Driftwood, Okla.; Apr. 23-May 6, Rev. Jack Bennett, Calvary Baptist Church, Danville, Ill.

James Threlfall
Mar. 26-Apr. 8, Rev. James Binkley, Seventh Baptist Church, Nashville, Tenn.; Apr. 9-22, Rev. Anton Behnken, Van Dyke Baptist Church, Detroit, Mich.

Eddie Wagner
Mar. 26-Apr. 8, Rev. J. D. Taylor, Ridge-wood Baptist Church, Joliet, Ill.; Apr. 15-29, West Batesville Baptist Church, Batesville, Ark.

J. Oscar Wells
Mar. 25-Apr. 8, Greenville, Ky.; Apr. 23-May 6, Rev. L. B. Cobb, Oklahoma City, Okla.

Douglas Winn
Apr. 8-24, Tulsa, Okla.; Apr. 25-May 6, Rev. Robert L. Sumner, Morningside Baptist Church, Graham, Tex.; May 7-31, Oklahoma City, Okla.; June 1-10, Rev. C. E. Thomas, Southwest City, Mo.

These men on the Sword Staff of Evangelists have been called of God to do the work of an evangelist, and are willing to go wherever God clearly leads, to help in a revival campaign. Each of these God-called men have ability, are deeply spiritual and are successful soul winners. Each one is a proven evangelist. All have pastoral experience.

Everyone of these men is sound in Bible doctrine, believing in the complete inspiration of the Word of God, in the virgin birth, bodily resurrection and essential deity of Christ. They believe in Heaven and Hell, in regeneration by repentance and faith in Christ. They exalt the atoning blood of Christ. They teach a separated life for Christians. They believe Christians may have an endowment of Holy Spirit power for soul winning. They are prayerful, loving, believing, compassionate men, carefully chosen to represent The Sword of the Lord as our official evangelists.

For dates with any of these men of the Sword Staff of Evangelists, write Rev. Ralph E. Mucher, Field Secretary, Sword Staff of Evangelists, 214 West Wesley Street, Wheaton, Illinois.

What a Post-Mortem Reveals

This author has said publicly what many preachers and professing Christians say privately while they are accumulating the courage necessary to enable them to defy criticism and break with former religious associates. As a post-mortem examination often reveals diseases that were not suspected during the life of the deceased, so confessions, after the repudiation of religion, often disclose an attitude of mind and heart that was concealed from the public for many years. It is easy to understand why one would hesitate to distress religious associates until his doubts became stronger than his former convictions, and it is also easy to respect the honesty of heart of those who prefer to endure criticism and the loss of Christian fellowship rather than profess what they do not believe; but it is not so easy to excuse those who continue to call themselves Christians after they have rejected all that is essential in Christianity, and still more difficult to justify those who attempt to deny to a majority of the church—a very large majority—the right to determine the church's position on matters of doctrine. As *The Watchman-Examiner* said in a recent editorial: "The Bible and the Bible only can settle the questions at issue. Let fundamentalists and liberals come forth to battle armed with their Bibles."

Scripture Declares Christ's Deity

The Bible, from beginning to end, teaches the deity of Christ. In the Old Testament, His coming is foretold and His divine charac-

ter is plainly announced. Seven hundred years before His incarnation, Isaiah said, "He shall be called mighty God, the everlasting Father"; adding, "Of the increase of his government and peace there shall be no end." Isaiah describes also the substitutionary atonement of the promised Messiah.

Matthew announces the virgin birth of Jesus, who was to "save his people from their sins." Luke describes in greater detail the conception of Jesus by the Holy Ghost and says that "of his kingdom there shall be no end."

The Gospel of John begins: "In the beginning was the Word, and the Word was with God, and the Word was God.... And the Word was made flesh, and dwelt among (men)."

We are also told that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life" (John 3:16).

John describes Him as "the only begotten of the Father" (John 1:14).

Paul describes Christ as "God manifest in the flesh" (I Tim. 3:16). Paul also says of Christ:

"Who, being in the form of God, thought it not robbery to be equal with God: But made himself of

(Continued on page 5)

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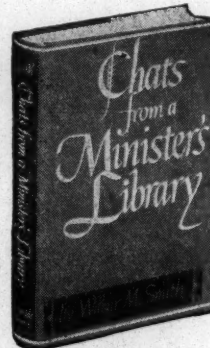
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Dr. Bob Jones Says:

I am sure our friends will be interested in the following paragraphs from a letter received recently from Dr. Fred D. Jarvis of the Evangelical Alliance mission:

"Greetings from the land of India! I have been here now for a week or so on my way back to America from Japan. The more I visit these mission fields, the more I see the tremendous challenge today to reach these masses of mankind with the Gospel before it is too late. I do trust and pray that you will be used under God to challenge more and more of the young men and women of America with the need in these ripe harvest fields.

"I am very sorry that I will not be in Japan during the time in which you are scheduled to visit that land. It would have been a delight to have had the privilege of assisting you in your itinerary. My interpreter, however, will be traveling with you and I know that the other co-workers there have made great plans for you during your visit.

"I am on my way back to America and expect to be there by the end of April. I do trust that during my few months there it may be possible for me to visit Bob Jones University. The Evangelical Alliance Mission has asked me to return to try to recruit one hundred new workers for Japan within the next two years and to help promote a Japan forward advance in which we hope to increase our work on all fronts.

"The missionaries under our mission who have come from Bob Jones University consistently are young people of high caliber and God is using them in a wonderful way. I think of Brother Gerald Johnson. He has been in Japan a little over a year. He is very youthful, but he has an unusual passion for souls. After he arrived, he assumed the usual course of

language studies. Each of our missionaries is expected to give seven hours a day to their acquisition of the language. Brother Gerald spent his time in language study but said that rather than take a walk or have a rest when his studies were over, he wanted to go out to reach the masses. So, day by day, he went down to the station with his sound unit and often times unassisted except for an interpreter would preach to the thousands who came through that station daily. Many have been the times I have seen him praying with fifty or a hundred people on the streets. More than once I have driven by in my car and seen him with scores kneeling there on the pavilion of the railway station leading lost souls to Christ.

"We thank the Lord for young men like this and for the part that your great University has had in preparing such young men. May God continue to bless and use you especially in the task of recruiting and training missionaries to go to the regions beyond."

We are earnestly requesting our friends who are interested in getting the Gospel to the ends of the earth to co-operate with Bob Jones University in the following three ways: 1. By praying for us. 2. By recommending to us the right kind of young people who can be trained for Christian leadership in our own land and in other lands. 3. We are earnestly requesting you to assist us by contributing to the Student Loan Endowment Fund which we are now raising. Whatever amount you can send will be greatly appreciated. Please let us hear from you promptly. Thank you and God bless you.

BOB JONES, Founder
Bob Jones University
Greenville, S. C.

(Advertisement)

PRAYER REQUEST

Sword of the Lord Revival-By-Mail
Wheaton, Illinois

Dear Christian Friends:

Will you please join me in prayer that the following named lost people will be saved during this Revival-By-Mail? I solemnly promise that I will remember each one of them by name every day in an earnest season of prayer. I also promise that I will earnestly talk to each one and try to win each one to Christ during this special effort. I will earnestly try to do my part, and I want you to help me pray that God will save them.

Signed _____

Address _____

The following are unsaved persons I will pray for and try to win. Please join me in prayer for them.

1. _____
2. _____
3. _____
4. _____

The Deity of Christ

(Continued from page 4)

no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:6-11).

Again the great apostle says: "For it pleased the Father that in him should all fulness dwell" (Col. 1:19), and, "In him dwelleth all the fulness of the Godhead bodily" (Col. 2:9).

Christ laid claim to power that only God could possess. In John's Gospel we read: "Jesus answered, ... Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am" (John 8:54-58).

Here we have His own declaration as to His existence with the Father before He took upon Himself the form of man and offered Himself a sacrifice for the sins of mankind.

At the conclusion of the Sermon on the Mount, the people recognized that He spoke "as one having authority, and not as the scribes." This assumption of authority was manifest in all His utterances. From the very beginning, He not only spoke with authority, but He exercised authority, driving the money-changers out of the temple because they had made His Father's house a den of thieves; casting out devils and rebuking the devilish in man, as when He brought an indictment against those who "devour widows' houses and for a pretense make long prayers."

Christ and God Identical

He not only declared His pre-existence with the Father, but identified Himself even more intimately with the Father, saying, "I and my Father are one" (John 10:30). And again: "That ye may know, and believe, that the Father is in me, and I in him" (John 10:38). We have His word for it that He revealed the heavenly Father to man:

"If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me ..." (John 14:7-11).

"But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men would honour the Son, even as they honor the Father. He that honoureth not the Son honoureth not the Father which hath sent him" (John 5:17-23).

That He has power to forgive sin is proved in Luke 5, verse 24 and 25:

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"But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God."

The omniscience of Christ is declared by Paul: "In whom are hid all the treasures of wisdom and knowledge" (Col. 2:3).

His immutability is asserted: "Jesus Christ, the same yesterday, and today, and forever" (Heb. 13:8).

That Christ is to be the Judge of all, in Heaven as well as on earth, is the testimony of Paul: "For we must all appear before the judgment seat of Christ" (II Cor. 5:10).

And also: "The Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (II Tim. 4:1).

He is to be worshipped as God: "Let all the angels of God worship him" (Heb. 1:6).

Christ is to be glorified as God: "To him be glory both now and for ever" (II Pet. 3:18); "With all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (I Cor. 1:2).

The dead will rise at His call: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. ... All that are in the graves shall hear his voice" (John 5:25, 28).

Peter, in reply to the question, "Whom say ye that I am?" answers, "Thou art the Christ, the Son of the living God"; to which the Saviour approvingly rejoins, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

The church's commission—incomparably the greatest commission ever issued to any organization—could only have been announced by one of the Trinity.

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:18-20).

These words were uttered by our crucified and risen Lord. He had passed through a sham trial and had been treated with a contempt seldom, if ever before, so despicably expressed; He had been mocked and jeered by those who believed Him to be merely a man—an incumberer of the earth at last removed forever; He had been crucified and buried; and then He had risen triumphantly from the grave and had appeared to His disciples and to others. This was His final communion with His followers. His claim to power was without limit; His gospel was for every human being; Baptism was to be in His name also; His words were to live—every word—and He taught to everybody; He promised to be with His people always, even unto the end of the world, and in His hands was all the power in Heaven and earth.

Christ's claims to divinity were either true or false; there is no middle ground. It is not a question of interpretation, for the language is clear and unmistakable. Robert E. Speer says: "The question of the deity of Christ is the question

The Editor's Notes

(Continued from page 1)

ed word from over eight hundred native pastors in Japan who would like to receive THE SWORD OF THE LORD. He has sent us three hundred of the names, will have the others copied and sent soon. I want to send them THE SWORD. Everyone of them reads English. Each one asked for the paper in response to a communication we sent. I think some of you will help our Ministers' and Missionaries' Subscription Fund send the paper, will you not? Write me, Wheaton, Illinois, and please pray for these men, mostly trained by modernists, who can color the life of that great nation if we can help them to know and believe all the Bible, and have the soul-winning fire.

* * *

I HOPE TO SEE THOUSANDS OF YOU in summer conferences this summer. Please make note of these dates and plan now to take your vacation at one of these conferences if possible.

Lake Arrowhead, nine miles south of Binghamton, N. Y., June 24-July 1;

Lake Louise, Toccoa, Ga. July 9-15;

Latham Springs, Texas, Baptist Assembly Ground, Aug. 5-10;

of the truth or falsehood of Christianity. Either Jesus was Divine, God and man in one historic personality, or He was merely a man."

Was He an impostor? If so, He was the greatest impostor of all time. Think of it; an unlettered Galilean peasant perpetrating so stupendous a fraud for nearly twenty centuries on so large a fraction of the most intelligent of the world's population!

It is impossible that He should be thought an impostor. Even the Jews who rejected Him do not call Him an impostor; they think Him "deluded." *Jesus, the Jew* (a book recently published), contains the following passage:

"Yet, these things apart, who can compute all that Jesus has meant to humanity? The love he has inspired, the solace he has given, the good he has engendered, the hope and joy he has kindled—all that is unequalled in human history. Among the great and good that the human race has produced, none has even approached Jesus in universality of appeal and sway. He has become the most fascinating figure in human history. In him is combined what is best and most enchanting and most mysterious in Israel—the eternal people whose child he was. The Jew cannot help glorying in what Jesus thus has meant to the world; nor can he help hoping that Jesus may yet serve as a bond of union between Jew and Christian, once his teaching is better known and the bane of misunderstanding is at last removed from his words and his ideal."

But could honest delusion produce a character who, in "the love he has inspired," "the solace he has given," and "the hope and joy he has kindled" is "unequalled in human history"? No, it is impossible to conceive of such a character acting under a delusion. If that were possible, then delusion would be a happier state than reason can create.

But, if not an impostor, and if not deluded, how shall we explain Christ? As "King of kings, and Lord of lords"; as "the only begotten Son of God" who came down to earth and became flesh, suffered in man's stead that man might be redeemed from the fall, and is now at the right hand of God as man's Intercessor.

Does it make any difference to the church whether it shall preach Christ, the Son of God, or Christ, the son of Joseph? Yes, the same difference that there is between an infinite God and finite man. If Christ was but a man, He was but one among millions, and that, too, handicapped by false pretense, if He was an impostor, or by an inexcusable mistake if He was deluded. But, if Christ was, as the Bible proclaims Him to be a part of deity, separated from the Father for a few brief years and

Siloam Springs, Ark., Baptist State Assembly Ground, Aug. 12-17.

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* * *

BUT AT SEVERAL OTHER CONFERENCES this spring and summer I will be a guest speaker and it will give me great joy to see you at any of them. They are:

Highland Park Baptist Church, and Tennessee Temple College, Chattanooga, Tenn., April 22-29; Evansville Rescue Mission, Evansville, Ind., May 8-13;

Chetek, Wisconsin, summer conference, July 3-6;

Central Manor Camp, Central Manor, Pa., Aug. 19-26.

* * *

EASTER SUNRISE SERVICE IN KLEIN-han's Music Hall, Buffalo, N. Y., brought out 1,600 or 1,800 people, we suppose. It was a joy to preach there again where I saw 997 publicly claim Christ in three weeks a few years ago. Then back to Allen Park, a suburb of Detroit, where we are this week with Inter-city Baptist Church. Then home for work and study and writing and rest for a few days, beginning April 2.

EIGHT PAGES THIS WEEK. AFTER this 12 pages weekly, D. V.

now reigning with God through eternity, He stands alone among the leaders of men and is the only Saviour as well.

Is it material to the church what its doctrine is to be on this subject? Yes, it determines whether the church is to be a stagnant pool or a living spring—a fountain that pours forth a refreshing and invigorating flood of "the water of life." A pool is a pool because it receives from the sloping sides around it and gives forth nothing; a spring is a spring because it is connected with a source that is higher than itself—it is just an outlet for the waters that flow through it from above.

Can there be any doubt as to the effect upon the church of an abandonment of the Bible's view of Christ? It is not a matter of prophecy, it is a matter of history. There have always been a few who tried to exalt the human side of Christ while rejecting the Divine side; but they have made no headway. Such a doctrine has furnished a refuge for some dissenters who were reluctant to give up Christ entirely, but there has been no propaganda in such a doctrine. It does not beat back the boundaries of heathenism or stir men to the sacrifices that are necessary to the spread of religion.

The story of Jesus, the Son of God, has been translated into every tongue and has been read as if it were actually spoken in the language in which it is read. The story of a man-child named Jesus, if just a worker of magic or a self-deceived visionary, would not have survived the generation in which he lived.

To be a living, vital force, a civilizing influence, and a spiritual power, the Christian church must be true to the Christ of the Bible; apostasy means death to the church and despair to civilization, for civilization finds its only hope in the regenerating power of the blood that flowed from Calvary and in the illumination that comes from the Heaven-born wisdom of "the only begotten Son of God."

(From SEVEN QUESTIONS IN DISPUTE by William Jennings Bryan. Published by Fleming H. Revell Company.)

I Am Glad to Confess

"I am a visitor in Florida just now. While I was getting my ticket to go home I got two of your little books, one called 'What Must I Do to Be Saved?' and 'God's Message to You.' I want to tell you how much they have helped me. God came into my life about three months ago. I read my Bible every day but was a lost sinner then and a lot of things troubled me. Since reading your book I can say I understand better. Now I want to confess to you.

"Realizing that I am a sinner and believing that Christ died for my sins I here and now trust Him to be my personal Saviour, depending on Him to forgive all my sins, change my heart and give me everlasting life as He promised to do. I am glad to confess Him as my Saviour and gladly mail this to let you know."

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God's Last Call!

(Continued from page 1)

"And the Spirit and the bride say, Come."

Again the Holy Spirit said, "That is good, John. But there will be some who will not understand what this means, 'the Spirit and the bride say, Come'; we had better enlarge on that."

John said, "You dictate and I will write."

The Holy Spirit said, "Write, 'And let him that heareth say, Come.'" John wrote again, "Let him that heareth say, Come."

He was getting ready to put a period to it when the Spirit said, "Wait, now. Some of those who hear may get cold, backslidden, selfish, indifferent. They may receive the message of redemption but be satisfied with their own salvation. We had better make it even more definite than that, John."

John said, "You dictate it and I will write."

The Holy Spirit said, "You write, 'And let him that is athirst come.'"

John said, "That sounds like Jesus, when He cried, 'If any man thirst, let him come unto me, and drink.'"

The Holy Spirit said, "That was just in my mind when I dictated it. But John, still that is not enough."

John said, "Why isn't it?"

The Holy Spirit said, "Well, John, some of them might not understand what it means to thirst. Some of them might not understand how much they have to thirst before they can come to Christ. We had better make it so definite, so clear that nobody will misunderstand it."

John said, "All right, You dictate and I'll write."

The Spirit said, "John, you write, 'And whosoever will, let him take the water of life freely.'"

John wrote, looked up into the face of the Holy Spirit, and smiling, said, "I don't believe even you can improve on that. Just think of it, 'The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.'"

Listen, you may not agree with me at the first glance, but study this. Your salvation does not wait on God. God is ready to save you. Your salvation does not wait on Christ. Christ is willing to save you. Your salvation does not wait on the Holy Spirit. The Holy Spirit is anxious to save you. Your salvation does not depend on us, whether we be good Christians or hypocrites. No, beloved, your salvation depends on yourself. On yourself!

There are two words in your vocabulary that stand between you and the Lord Jesus Christ. There are two words that you must speak before you can be saved. There are two words from you that God is waiting for before He will forgive your sins. There are two words that Jesus wants to hear from your heart. There are two words that the Holy Spirit is trying to evoke from your soul. Those two words are, *I will*. *I will*. The minute you say, "I will," that very selfsame minute the Holy Spirit will apply the blood of the cross to the purging away of your sins, to the cleansing of your soul. That very selfsame moment you will feel the coursing tide of the regenerating grace of the third person of the Trinity.

If you were to take the Bible and study all the numberless invitations and descriptions of the plan of salvation, I do not believe you could find simpler, a more definite statement than this one of my text:

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

There are three things in the verse. First, there is a suitable provision. Second, there is a sincere invitation. Third, there is a simple condition.

I. A Suitable Provision

You know without my telling you that the term, "the water of

life," includes everything that we need from the day that we come out of our mother's womb until the last Amen of a never-ending eternity. The water of life has in it everything that we need in time and eternity, in life, in death, in the judgment, out yonder beyond the judgment. The water of life includes everything that we can possibly need, every one of us physically, mentally, morally, spiritually, individually, socially, economically, religiously, in our homes, in the market place, in our schools, in the church, in weakness, in strength, in sorrow, in health, in poverty, in wealth, in sin, in righteousness, everything that we needed for yesterday, everything that we need for today, everything that we shall need for all the unfolding tomorrows that may yet be reserved for us here upon this earth and beyond the earth in a glorious Heaven.

What do we need? The first thing you need, the first thing I need, is the forgiveness of our sins. We must be right with God. We must be made right with God. The water of life offers to us, in whom we have redemption through faith in his blood, even the forgiveness of our sins, according to the riches of his grace. The water of life offers to us, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

What do you need? You need the fellowship of God, the Fatherhood of God. You need the brotherhood of the Lord Jesus Christ. You need the communion of the Holy Spirit. You need the assurance that your name is written in the book of life. You need the mercies, the bounties, the bountiful supplies of God for your daily sustenance. The water of life offers to us, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." The water of life offers to every one of us, "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." The water of life offers, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" And again, "My God shall supply all your need according to his riches in glory by Christ Jesus." And again, "I can do all things through Christ which strengtheneth me."

What do you need? Food, clothing, shelter, education, money, a home, a job at which to earn your daily bread, the welfare of your loved ones, the quietness and the peace of your soul? The gospel says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." The Lord says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. . . Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? [Or if he shall ask an egg, will he offer him a scorpion?] If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give good things to them that ask him?"

What do you need? One of these days you are going to stretch out on your death bed and give up the ghost. One of these days your soul is going to have to cross chilly Jordan. One of these days you are going to have to meet the grim reaper, the grim monster *Death* face to face. One of these days you are going to have to go through the frightening experience of dissolution. Even then the Word, which is the water of life, speaks, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and they staff they comfort me."

What do you need? You are taken out and buried. Your loved ones are taken out and buried. The coffin is put down into that cold, clammy, cruel maw that

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we call the grave. Tons, and tons, and tons, of heavy earth are thrown over your mortal remains. Are you afraid of the grave? Are you afraid of that narrow coffin? Are you afraid of that long sleep? You need not fear. The water of life guarantees, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

What do you need? You are going to rise in the resurrection. You are going to stand before God at the judgment. You are going to have to give an accounting of the things done in the flesh. You are going to face the record of your sins. You need an advocate. You need a representative. You need a mouthpiece before that dread tribunal. The water of life insures, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." Do you know what that means? It means we have an Advocate with God. It means we have a Representative at the judgment. It means Jesus Christ will plead for His own. It means Jesus Christ will interpose His shed blood in our defense.

What do you need? There is a Heaven and a Hell to choose from. There is a Heaven to go to, and a Hell to escape. There are the mighty mansions of glory prepared by the magnificent munificence of God to enjoy. There are the torturing endless torments of a Devil's Hell to avoid. In our own strength, in our own wisdom, in our own power, it is impossible for us to escape Hell and enter Heaven. The water of life proclaims, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know: Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." Now tell me, friends, have I not proven my point, that the water of life is sufficient for every need, for every problem, for every circumstance, for every experience, for every experiment, for every venture, for every adventure of our lives? Oh, I plead with you, close with the water of life tonight and know that peace of God which passeth all understanding, for every bit of the past, for all the present, for the eternal future.

II. A Sincere Invitation

But, let me hasten on. The next thing in this text is the sincere invitation. The invitation is sublime in its sincerity. It comes from God. It is not Hyman Appelmann who invites you. It is not the Bethany Reformed Church which invites you. Yes, we would like to have you come into the church, you who worship here Sunday after Sunday, you who seem to find satisfaction in the ministry of this pulpit and church. You owe it to your life, to your church, you owe it to the Sunday School class which teaches you the Word of God to help by enlisting in this church. If you find satisfaction, if you find joy, if you find the bread of life, if you find approach to God, if you go where you can receive a blessing, if you come here Sunday morning and Sunday night, I plead with you, by every bit of grateful blood in your body, come into the fellowship of this church, unite with it, back it up, lift up its standards that other wayfarers might come here also to drink deep of the water of life.

Then to you who are unsaved, it is not Hyman Appelmann that

pleads with you to come to God, I am just a voice, a hoarse voice, a weak voice, a poor voice, a stammering voice, a stuttering voice, but thanks be unto God, a voice for God, a voice for Christ, a voice for the Spirit.

Just think in how many different ways God presses that invitation. I said it was sincere, and I mean it. Listen, go out yonder on the streets of Chicago tonight. Look up, see the stars in God's blue heaven. Every twinkling star says, "Come, come, come to Christ. Come to salvation. Come to everlasting life."

Walk up and down this street, feel the winter breeze on your cheeks, the night wind. Every murmur of that wind, every sound of that breeze carries a message from God, "Come, come, come to the Lord Jesus Christ. Come to the water of life."

Go from street to street, city to city, land to land, look at these church buildings, Reformed, Lutheran, Evangelical, Baptist, Methodist, Presbyterian, every other kind of church. Every brick in every church, every window, every bit of glass, every pew, every light, every song book, every Bible, every service, every program says, "Come, come, come to Jesus. Come to life everlasting, come to the water of life."

Listen, put your fingers on your pulse right there on your wrist. Listen to the even-racing beating of that clock-like tempo in your body that sends the life blood through your veins. Listen to the pumping blood. Every surge of that blood says, "Come, come, come to Christ. Come to the forgiveness of sins. Come to that home in Heaven."

Put your hand on your heart. Put your hand on your breast. Listen to that machine as it opens and closes, driving life through your organs, through your body to the furthestmost members of it. Every racing, drumming beat,—in, out, in, out, never ceasing, never slowing up of that heart,—is an

invitation from God, "Come, come to Christ, come to salvation, come to life everlasting."

Listen, walk around this church building. You know the building behind this church is a hospital. Walk into the hospital. Walk through its wards, go into the reception ward, into the X-ray room, into the laboratory room, into the operating room, into the wards themselves. Watch the patients, see their pain, see their suffering, watch the joy on their faces as they start on the road to recovery. Every ward, every bed, every instrument of help in that hospital is a plea from God to come to Christ.

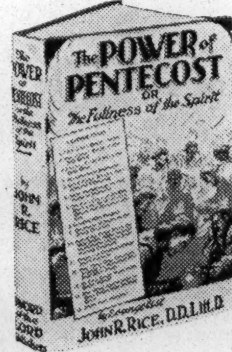
Come with me out yonder to the cemetery. Take your hats off, bow your heads in silent prayer before we first cross the gate into the City of the Dead, of the sleeping, some in Christ, some out of Christ. Walk along those graves. See the big graves, the little graves, the tiny graves of baby children. Let your hot tears fall quick and fast as you remember that some of your loved ones are buried there also. Every grave, every monument, every heaped-up bit of earth in that City of the Silent until Jesus comes again is a plea, an invitation to come to Christ for salvation, for life everlasting, for the water of life which knows no end, which is sufficient and suitable for everyone of our needs forever and forever.

Yes, take the pages of this blessed Bible that I hold up in my hand, before you, the Bible that you love, the Bible that I love, the Bible that is our hope, the Bible that is our plea, the Bible that is our guidance. Take it, read it from Genesis through Revelation and back again. Stain it with your tears. Kiss it with your lips of gratitude and appreciation. Remember what this poor preacher is saying to you tonight, that every page, every book, every chapter, every verse, every word in this Bible was written for one purpose,

(Continued on page 7)

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God's Last Call!

(Continued from page 6)

and that is to say to you, "Come, come, come to Christ, to salvation, to life everlasting, to the resurrection from the dead, to the intercession of Jesus and to the home in Heaven."

But friends, turn your backs on the church, turn your backs upon that hospital, forget about the sun, the moon, the stars, the wind, the flowers, the birds, the beasts: forget even about the church. Close the Bible for a moment. Come with me to that gate in Jerusalem that leads out on the road to Damascus. Come to the hill which we call Golgotha. Stand there in the shadow of that center cross. Remember what I am saying to you, that every second of that six hours' agony, that every drop of that tortured, tormented, dripping blood, is an invitation from God to come to the Lord Jesus Christ, for the water of life, for life everlasting.

III. A Simple Condition

That brings me to my last word. I have told you about the suitable provision, I have told you about the sincere invitation; now consider the simple condition. Beloved, you might not understand what it means to repent. You might not understand what it means to confess. You might not understand what it means to trust. But, is there one within the sound of my poor voice who does not understand what it means to *come*—to come?

I remember when my children began to learn how to walk. My wife would get on one side of the room, I on the other, and the little tot in between us. My wife would say, "Come, come, come, come, Esther." And the little one would take a toddling step or two to Mother. Then Daddy would say, "Come, Son," or "Come, Daughter," and the child would smile, then take one stumbling step after another. That is what it means. Just come! Just come! Just step out on God's promises! Just come! The Lord Jesus is inviting you. He will not let you fall. He will not let you stumble. He will keep you forever and forever, world without end. Amen. He is not going to ask

you to come and then turn away from you.

It was D. L. Moody who used to tell this story. I have read it in so many of his sermons. You know, he had a boy named Willie, W. R. Moody. One day he tried to teach that boy confidence in his daddy. He put him on the table and said, "Son, jump to Daddy." The boy demurred. "No, I'm afraid," Moody said, "Jump, Son; you needn't be afraid. You love your daddy, you trust your daddy, don't you?" After awhile the boy started off and let go, did not jump, just let go, like a child will. Moody caught him, lifted him up, put him back on the table and said, "Son, do it again." The boy said, "I'm afraid." Moody kept on pleading. The boy did it again, and a third time, and a fourth time. After awhile Moody put him back and said, "Jump." Before he had a chance to finish, the boy leaped out.

Well, Moody thought the game was over. He put the boy down on the floor, and started away towards the door slowly thinking about something. All of a sudden when he was almost at the door, the little boy said, "Daddy, Daddy, I'm jumpin'." Moody turned around. The boy had climbed on a chair, had climbed on the table. His daddy didn't know he was doing it. Moody made a rush, and as that boy jumped out, he caught him again.

But thank God, Jesus never turns away. He is always watching us. There is no chance of His being in some other room, is there, when we need Him? There is no chance of us falling to our destruction.

That is the simple condition. Friends, for nineteen hundred years God has been saying, "Come." For nineteen hundred years Jews and Gentiles, men, women and children by the thousands, by the hundreds of thousands, by the multiplied millions, have accepted this invitation and come to the water of life. Jesus has never turned one of them down. He has never lost one of them. He has never failed one of them. Why even during this revival, thank God there have been many who heard the voice of Jesus saying, "Come," and have come to Christ. They now rejoice in the assurance of forgiven sins.

Beloved, what is there more for me to say? Listen, if you are not a Christian, or if you are a drifting Christian, uncertain of your salvation; if you believe that Jesus loved you, if you believe that He died for you, if you believe that He can save you, if you believe that He wants to save you, if you believe that He will save you, then there is but one thing for you to do, and that is to come and claim your part in the blood of the Lamb. What does it mean to come? "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Just as you are, with all your sins, with all your doubts, with all your misgivings, with all your uncertainties, come to Christ and He will do the rest.

It was Sam Hadley who used to be superintendent of the Bowery Mission, that Mission for the worst kind of people in New York, who told this story.

One summer day about eleven o'clock, maybe a little later, he was standing outside of his door when a young boy came up to him.

"Mister, do you live here?"

"Yes, Son. My name is Hadley. I'm the superintendent of this Mission. What do you want?"

"Mister, would you mind getting me a needle and a piece of black thread?"

"Why, Son?"

"Well, Mister, I tore my trousers on a park bench, and they are hanging down. They look bad. Please get me a needle and thread."

Sam said, "Son, I'll do better than that. You see these steps? Go upstairs and my wife will fix them for you."

"No, Mister, I don't wanna bother her."

"Never mind, Son; go on up-



stairs. She'll fix them for you."

In about fifteen minutes the boy came down and said, "Mister Hadley, you've sure got you one good wife. Why, she fixed this where I can't even see where it is. I got to feel it."

Sam looked at the boy and said, "Son, how long have you been out of jail?"

"Jail? How did you know I was in jail?"

"The jail smell is on you, Son."

"Mister, honest to God, I didn't do nothing. Honest to God, they locked me up for nothing."

"Well, Son, I didn't say you did anything. What did they lock you up for?" This was Wednesday.

The boy said, "Night before last, Monday night, I was asleep on a park bench in Central Park. A policeman came along, woke me up, asked me where I was from. I told him. He asked me if I had a job. No. Had any money? No. Had any kin folk in New York? No. And they locked me up for vagrancy."

"When did they let you out, Son?"

"Yesterday morning — Tuesday morning."

"Son, have you had anything to eat?"

The boy looked at Mr. Hadley, and great tears came to his eyes. "Mister, I ain't beggin'."

Sam said, "I didn't say you were begging; I merely asked you, Did you have anything to eat lately?"

The boy said, "I ain't beggin', Mister."

Sam said, "Get off your high-horse. I'm not asking whether you are begging or not; have you had anything to eat lately?"

The boy said, "Mister, I ain't beggin', but I ain't had a bite to eat since yesterday morning in jail." That is a long time for a boy about seventeen or eighteen to go hungry.

Sam said, "Let's go back to the kitchen and see if there is anything left."

They went back there and there was some beef stew. Sam got a bowl for the boy, a bowl for himself, got some crackers. The boy wolfed down three bowls of beef stew, ate most of that good-sized box of crackers before he quit.

He said, "Thank you, Mister," and wiping his mouth with his handkerchief, "I guess I had better be going."

"Where are you going, Son?"

"I don't know. Out in the street to look for a job."

"Where are you from, Son?"

"Philadelphia."

"How long have you been here?"

"Five weeks."

"Why don't you go home?"

"I can't."

"Why can't you?"

"I just can't."

"Well, why can't you?"

The boy bowed his head on his hands on the table and began to weep. Sam looked at him while he sat there and cried. He knew; he had seen cases like that before.

After awhile the boy stood up, wiped his eyes, kind of smiled apologetically, and said, "Thank you, Mister. I won't bother you any more."

Sam said, "Sit down. Why can't you go home?"

The boy said, "Well, you've been honest with me; I'll be honest with you. My father runs a grocery store. I stole ten dollars, bet it on the ponies and lost. I can't go home."

"Why can't you?"

"My father would kill me."

"Son, he wouldn't do anything of the kind."

"You don't know my father."

"Son, I don't know your father, but I know fathers. What's his name and address?"

The boy told it to him, and Sam wrote it down. He said, "Stay

Going After Sinners

(Continued from page 2)

messenger boy, over to do the work which God had commanded them to do. I am not minimizing the work of the blessed Holy Spirit. I know that no sinner will ever be saved who is not convicted and enlightened by the Spirit of God. But God's plan is that the Holy Spirit shall work through Christians. He is to make His appeal through the heart, and the voice, and the tears, and the handclasp, and the earnest entreaty of a Christian who loves Him.

Think what one is really saying to God when he ignores the command that we are to go after sinners and compel them to come in, the command that we are to take the gospel to every creature, and yet prays for sinners to be saved. In effect, the man is saying, "God, I don't like your plan, and I want you to change it and save people my way. I don't want to go as you commanded me to go, but I want you to send the Holy Spirit anyway and save the sinner." Such a prayer is presumptuous, when it is not ignorant. Certainly God is not going to change his wonderful plan that Christians are to go after sinners.

"It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). It does not please God to save people by praying, without preaching. It does not please God to save people any way in the world that leaves out a presentation of the gospel to the individual heart. Preaching here, of course, means the preaching of a mother to her child, of a man to his neighbor, just as much as the preaching of an ordained minister in the pulpit. The point is that though it may seem foolish to the world, God will not save people except that some human being takes them the gospel! You can pray until you are black in the face, but God will not change His plan. Your prayer in that case is a wicked rebellion against God's own plan, and God's clear commands! The Christian must go after people and must take the gospel to them if he would have them saved. And when we pray, we must pray with the plan of God and in obedience to God's command instead of praying contrary to His plan and in rebellion against His command. I am for praying, if you

here; I'll be back." He walked out, went to a Western Union office, wired his father in Philadelphia, "Your son is in my mission, hungry, sorry, heart-sick, homesick. Will you let him come home?" He came back to the mission. One o'clock! Two o'clock! Five o'clock! Seven o'clock! Almost eight! Sam was walking down the aisle to go into the pulpit to start the preaching service. The song leader was already leading the singing when a Western Union boy came dashing in.

"Mister Hadley, telegram. Sign here."

Sam signed for it. He stood there in the aisle, opened it, looked at it, walked over to where the boy was sitting by the window. "Come here, Son." The boy followed into Sam's office. Sam scratched a match, lit the gas jet and said, "Read, boy." The boy opened the telegram. There were three words in it. It said, "Come home." Signed, "Father."

That is my message to you tonight. That is God's plea to everyone of you.

Nineteen hundred years ago God sent His Son to the cross. In His Son's dripping blood, He wrote across that torn body, "Come home." Eighteen years ago a preacher delivered the telegram to me. I signed for it. I have started home, and one of these days I am going to get there.

You say, "Why are you crying?" Well, I will tell you. I am crying because I am going home! I am going home! going home! going home! I am tired. I am not sick! Just homesick. One of these days I am going to get there. These are happy tears. But there is another reason why I am crying. I want you to go with me. I want every man, woman and child in this

(Continued on page 8)

do something about it.

In revival campaigns I often have people make requests for loved ones they would like to see saved. But I have found it necessary to require this simple stipulation. I do not allow people to make public requests for prayer for loved ones to be saved if they are not willing to speak to those loved ones and earnestly try to win them. I believe that God does not hear favorably the prayer of rebels, of disobedient people who are not willing to do what God said to do. Dear friend, if you want your loved ones saved, then pray by all means. But then let your concern for souls and your burden reach your feet as well as your voice, and go after them. There is something insincere and hypocritical about one praying for a loved one to be saved when the one praying is unwilling to take the gospel to the sinner and urge upon him to take Christ as Saviour.

4. I have heard Christians say, "If they ask me, I will be glad to tell sinners how to be saved." But that presupposes that a Christian has no responsibility in the matter. That presupposes that God has not given us a clear command to go after sinners. Many a timid Christian wishes to avoid any rebuff, and the fear of man holds him back from doing the plain will of God. He is willing, if some sinner should ask him, to tell the plan of salvation. But that is utterly contrary to God's plan in soul winning.

In Hammond, Indiana, a timid woman held her hand for prayer one Sunday morning after I had preached in a revival campaign. She wept as she sat silently in the seat. We gave a brief invitation for people to come forward and claim Christ as Saviour, but she did not come. Timidly she halted between two opinions, longing to come, but lacking courage. After the benediction I went to her as she stood in the pew and found her eager to be saved. We had a quiet prayer, and with many tears she took my hand to claim Christ as Saviour and said that I might tell the waiting friends. Others came to rejoice with her, then she said, "I wanted so badly to go forward during the service and claim the Saviour. But I felt so timid. I couldn't go by myself. Had I had someone to go with me, I would have gone." Her older brother who had been a Christian many years and who had come to rejoice when she was saved, spoke up quickly and said, "Sister, why didn't you come and tell me? I would have been glad to go with you down to the front to claim the Saviour."

I turned to him, I fear pretty sternly, and said, "You ought to be ashamed of yourself! You have been a Christian for many long years. Yet when your own sister is lost and wanted to be saved and held her hand for prayer, you would not even step across the aisle to encourage her to come to Christ. Then you suggest that she ought to have come and asked you to walk down the aisle with her. Why didn't you offer to go?" It is a silly and unscriptural idea that we ought to expect sinners to come to us to find out how to be saved. God has plainly commanded us to go to sinners, and we sin when we do not do it.

5. "I like for people to make their own decision without outside influence," some Christians say. The other day after I had won a fourteen-year-old boy to Christ and he gladly went with me to tell his father that he had accepted Christ as Saviour, the father said, "Well, I didn't say anything to him about it because I do not believe in forcing such matters. I wanted to leave it to him to decide." That hungry-hearted boy—I can see now his dark serious eyes and the hunger in his face as I remember how quickly he turned to Christ and joined me in prayer for his own salvation when I spoke to him. I thought in my own heart, as I faced the father, if no one else had cared more about that boy than his father did, the boy might well have gone to Hell!

(Continued on page 8)

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Going After Sinners

(Continued from page 7)

The father would not have left to the boy as to whether he should go to school or not, as to whether he should get up on time, as to whether he should lie or steal. The father would feel responsible for teaching the boy what was right on every other important matter in the world. But about the boy's immortal soul, the father said nothing. He said he wanted the boy to make his own choice. Actually, he was giving an excuse for his own timidity and his own sin in neglecting the boy. I do not believe in pressing anybody to make a public stand who has not made an honest decision in the heart. But I know that every human tie in the world ought to be used to bring sinners to decide for Jesus Christ.

In a revival campaign where I preached a man stepped out quickly to come forward and take my hand and claim Christ as his Saviour. Later someone said to me, "I'm glad he came without anybody talking to him. I would so much rather see sinners come to Christ without anybody bothering them. Then I know that they mean business."

But I replied, "I would much rather that every sinner would have somebody talk to him. Then I know that Christians are doing right. It is God's appointed way that Christians should win sinners, not that sinners should come without Christians winning them." For Christians to leave lost sinners in a congregation to make their decision alone seems to me to shift all the burden to the preacher, and by ignoring their own duty they let many precious souls slip away unsaved who might have been won by a kindly and tactful and unobtrusive bit of encouragement.

The idea that a man will be a better Christian if nobody encourages him to be saved is silly. No boy turns out to be a more honest man because nobody ever told him it was wrong to steal. No girl makes a more virtuous woman because her mother did not warn her of the pitfalls of immorality.

It is God's plan that Christians should go after sinners, should

seek sinners, should win sinners. We must face God one day and give an account as to how well we have kept His plain command to go after sinners and bring them to trust in Christ.

The Lord Jesus likened soul winning to going fishing. He said to Peter and Andrew, "Follow me, and I will make you fishers of men" (Matt. 4:19). People do not fish without "going fishing." No one expects a fish to get up on the bank and come to the fisherman of his own will. No one expects to hang a fishing line out of his car as he drives along and catch anything but pedestrians! I wish we were as sensible about soul winning as we are about fishing. The first thing you must do if you would win souls is to go after sinners.

We go hunting if we want to find game. The good shepherd went and sought the lost sheep until he found him. Jesus told how the woman who lost one piece of silver lighted a candle, and swept the house, and sought diligently till she found it (Luke 15:8). And that is the way Christians get lost sinners, too, for Jesus. We must go and seek them till we find them.

Agents go from house to house selling insurance. No one expects all the people who can be sold insurance to come and seek out the agent and persuade the agent to sell. No, it is the other way round. God expects Christians to seek out sinners and "sell" them the gospel!

Politicians have learned to make a diligent house-to-house canvass to get votes. Not only newspaper advertising, but the personal contact is used. And those who would be willing to vote for the favored candidate are furnished a car to go to the polls, or whatever help is necessary. And if Christians get as anxious to see sinners saved as politicians are to get elected, we will go after sinners with all our hearts and with all our might.

(First of two articles on "Going After Sinners," by Dr. Rice. Next article will appear, D.V., next week.)

God's Last Call!

(Continued from page 7)

congregation to go with me. Here is the telegram. Will you sign for it? Will you? Will you in the balcony sign for it? Will you down here sign for it? "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Come tonight, come tonight. Man, woman, child, come tonight, come tonight. On the first invitation, come. Accept Christ as your personal Saviour. Come and say, "Yes," to Jesus.

In just a moment we are going to sing, all of us,

*Just as I am without one plea
But that thy blood was shed for me,
And that thou bidst me come to thee,*

*O Lamb of God (say it and do it)
I come, I come.*

And as we stand and sing, on the very first invitation, on the very first word, here is God's appeal. If you are unsaved, if you are not a Christian but you want to be saved, you want Christ as your Saviour, you want the assurance of salvation, will you come down these aisles, will you give me your hand as a sign that you want Jesus to save you? Will you come down here to the front for prayer? God will do the rest.

Decide Now! Sign Here!

You have read the remarkable sermon by Dr. Hyman Appelmann on "God's Last Call." Now you know, according to the plain word of God, that whosoever will may take of the water of life freely. God has invited anyone who is athirst to come. All Christians are urged to repeat the invitation, "Let him that heareth say, Come." Now you must either accept God's invitation or reject it.

You either want your sins forgiven and want to be a child of God, want to be cleansed and saved, or you do not. If you want to be saved, you can be saved this moment. As the editor of THE SWORD OF THE LORD, I beg you now to take Christ as your own Saviour. Turn to Him in your heart! Admit that you are a sinner, admit that you need forgiveness. Tell the dear Lord Jesus in your heart that you will trust Him now, will surrender to Him, will love Him, will give Him your heart forever! Then when you have trusted Him in your heart, will you sign the statement below, copy it in a letter, and mail the letter to me at once? And I will write you a letter of counsel and of encouragement. But do it now!

Evangelist John R. Rice, Editor
The Sword Of The Lord
Wheaton, Illinois

Dear Brother Rice:

I have read Dr. Appelmann's sermon on "God's Last Call." I realize that I am a poor, lost sinner. But I want Jesus to forgive me and save me. I believe that He is willing to do it. So here and now I turn to Jesus in my heart, I trust Him. This moment I accept Him as my Saviour. I rely upon His promise to forgive me. I will set out to live for Him today, depending on Him to take me to Heaven because He promised to take all who came to Him. Now in my heart I come to Jesus and sign this statement to show I mean it. By God's help I will try to live for Him the rest of my life.

Signed

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Rev. Howard L. Barham
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"How I do greatly rejoice in the fact that God has made it possible for THE SWORD OF THE LORD to be coming into my home once again. It has been a great blessing to me in that it helps me in my study of the Scriptures. I also want to tell you of the tract, 'What Must I Do to Be Saved?'
"I've been going into homes where the lost are and giving them this book. I sent one of these books to a seventeen-year-old boy in the penitentiary who killed his stepfather here in our town and he was saved the night he received the book. It is having a great deal to do with the lost here around us."

Mrs. Jessie Garrison
Cressville, Ill.

How Happy I Was

"You will never know how happy I was when I received your card I was to receive THE SWORD OF THE LORD. I have always wanted to get a paper from a sound doctrinal preacher, true to the Word... It was my sister that subscribed for your paper for me, and I sure am thankful to her and hope soon the paper will get here... I am 80 years young and crippled, can't go to church, and don't read any worldly papers but the daily paper. Hope you can read my letter. I am weak and tremble. I sure will resubscribe if it's the Lord's will I am here, and He does not call me Home; and may God bless you, and all your work for the Lord is my prayer. We'll just keep looking up to God in whom we trust."

Mrs. A. S. Cantrell
Spartanburg, S. C.

Wishing Us Success

"I am wishing you success in your drive for SWORD OF THE LORD. I wish for you to know of all the ministers in the deep South. I am 95 on May 10. Read the wonderful sermons printed in your paper. I personally knew D. L. Moody, R. L. Torrey, Billy Sunday, Colonel Clark of Pacific Garden Mission, Professor Blanchard of Wheaton College, and was guest in the home of Brother Loveless who owned a home there and died in California. I was in charge of Kirkland Mission, 111 Halsted Street, when the Hull House was opened. The Wheaton Methodist Church congregation, Brother Loveless as a member, helped me put the first Gospel Wagon on the streets of West Chicago and a large tent on the Carpenter Square for two summers just before the National Biscuit Company bought the Square."

M. E. Hulbert
Moss Point, Miss.

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"THE SWORD OF THE LORD has been a blessing and strength to me, and also to others in our Bible Class who have told me of the help it has been to them. It seems that the paper is growing better continually, and am very glad for the articles printed from the writings of men of God who are now in the Glory, and who have been so greatly used of God."

A few weeks ago, among several converts and backsliders reclaimed in our Grace Baptist Church of Chico was a young woman who testified during baptismal service that she had been saved through reading the tract, "What Must I Do to Be Saved?" that had been given her by one of the ladies in our church.

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